

The Testaments Of The Twelve Patriarchs

S N Strutt

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THE TESTAMENTS OF THE TWELVE PATRIARCHS - the biographies of 12 giants of the ancient world Anon E. Mouse, 2019-01-27 Herein are twelve biographies of the Patriarchs written between 107 B.C. and 137 B.C. They are a forceful exposition, showing how a Pharisee with a rare gift of writing secured the biographies of the 12 greatest men of ancient times. There were intellectual giants in those days and the Twelve Patriarchs were the Intellectual Giants! Each tells his life story and when he is on his deathbed he calls all his children and grandchildren and great-grandchildren about him, and proceeds without reservation to lay bare his experiences for the moral guidance of his hearers. If he fell into sin he tells all about it and then counsels them not to err as he did. If he was virtuous, he shows what rewards were his. When you look beyond the unvarnished--almost brutally frank--passages of the text, you will discern a remarkable attestation of the expectations of the Messiah which existed a hundred years before Christ. And there is another element of rare value in this strange series. As Dr. R. H. Charles says in his scholarly work on the Pseudepigrapha: its ethical teaching has achieved a real immortality by influencing the thought and diction of the writers of the New Testament, and even those of our Lord. This ethical teaching, which is very much higher and purer than that of the Old Testament, is yet its true spiritual child and helps to bridge the chasm that divides the ethics of the Old and New Testaments.

The Testaments of the Twelve Patriarchs Robert Henry Charles, 2010

The Greek versions of the Testaments of the twelve Patriarchs Robert Henry Charles,1908

The Greek Versions of the Testaments of the Twelve Patriarchs Robert Henry Charles,1908

The Testaments of the Twelve Patriarchs R. CHARLES,2018-10-23 An excerpt from the INTRODUCTION - General Character of the Book: The book purports to give the last words, at the approach of death, of each of the twelve patriarchs to his sons. It is evident that the general idea of the book is based upon Jacob's last words to his sons as recorded in Gen. xlix. 1-27. Just as Jacob portrays the character of his sons and declares to them what shall befall them, so in our book each of the patriarchs is represented as describing, in some sense, his own character and as foretelling what shall come to pass among his posterity in the last times. From this latter point of view the book partakes of the character of a prophetic-apocalyptic work. In six of the testaments, those of Reuben, Simeon, Judah, Dan, Naphthali and Joseph, there is a certain correspondence between our book and Gen. xlix. regarding the characters of the patriarchs; as for the remaining six patriarchs no such correspondence exists. Speaking generally, though there are considerable modifications of this in some of the testaments, each testament contains the three following component parts: (a) An autobiographical sketch in which the patriarch's special vice or virtue is described. In some cases the biblical story forms the basis for this; in others the Bible is not followed. But in each case the autobiographical details are enlarged by many haggadic embellishments. (b) A warning to avoid the special sin, or an exhortation to cultivate the special virtue, which each patriarch has declared to be specially characteristic of him. (c) A prophecy concerning the patriarch's posterity in the last times; in nearly each case the patriarchs foretell a falling-away of their descendants which will result in misfortune coming upon them; this takes the form, as a rule, of captivity among the Gentiles. In some of the testaments sections of special content are introduced which have nothing at all to do with the three main topics just enumerated. These sections have an interest of their own; but it may well be doubted whether they formed part of the original work. They are as follows: The seven spirits of deceit (Reuben ii. i-iii. 8).The vision of the heavens (Levi ii. i-v. 7). The vision of the seven men in white raiment (Levi viii. 1-18).A Messianic hymn (Levi xviii. 2-14).The spirits that wait upon man (Judah xx. 1-5).The constitution of man (Naphthali ii. 1-10).The vision on the mount of Ohves (Naphthali v. 1-8).The vision of the wrecked ship (Naphthali vi. 1-9).The two ways (Asher i. 3-vi. 6).Joseph's vision (Joseph xix. 1-12).The good inclination (Benjamin vi. 1-7).The sword of Behar (Benjamin vii. 1-5).These offer much that is of great interest, and should be specially studied. The original language of the book was, in all probability, Hebrew (rather than Aramaic); but the earliest form at present known to be in existence is a Greek translation of this.

The Testaments of the Twelve Patriarchs Robert Henry Charles,1908

The Testaments of the Twelve Patriarchs H. Charles,2015-02-26 From the intro: The Testaments of the Twelve Patriarchs were written in Hebrew in the later years of John Hyrcanus-in all probability after his final victory over the Syrian power and before his breach with the Pharisees-in other words, between 109 and 106. Their author was a Pharisee who

combined loyalty to the best traditions of his party with the most unbounded admiration of Hyrcanus. The Maccabean dynasty had now reached the zenith of its prosperity, and in its reigning representative, who alone in the history of Judaism possessed the triple offices of prophet, priest, and king, the Pharisaic party had come to recognise the actual Messiah. Won over by the purity of life, nobility of character, and pre-eminent gifts of the Maccabees as high priests, civil rulers, and military commanders, the Chasids, or early Pharisees, had some decades earlier attached themselves to this new high-priesthood, though with many a misgiving on account of the break in the high-priestly succession. The approval thus won from the reluctant Chasids, the Maccabees had deepened and strengthened by their achievements every year in every province of their activity, till the thought was begotten in many a breast, that at last the hope of Israel had come, and, in defiance of all ancient prophecy, was sprung from the house and lineage of Levi. There are good grounds for regarding Psalm ex. as the outcome of such an expectation, and as greeting one of the Maccabees as the long-expected deliverer of Israel. But, however this may be, there is no doubt that our author addresses two or more Messianic hymns to John Hyrcanus, in whom had culminated all the glories and gifts of this great family. The writer already sees the Messianic kingdom established, under the sway of which the Gentiles will in due course be saved, Beliar overthrown, sin disappear from the earth, and the righteous dead rise to share in the blessedness of the living. Alas for the vanity of man's judgment and man's prescience. Our book had hardly been published, when Hyrcanus, owing to an outrage done him by the Pharisees, broke with their party, and, joining the Sadducees, died a year or two later. His successors proved themselves the basest of men. Their infamy is painted in lurid colours by contemporary writers of the first century B.C., and by a strange irony the work, or, rather, fragments of the work of one of these assailants of the later Maccabees, has achieved immortality by finding a covert in the chief manifesto that was issued on behalf of one of the earlier members of that dynasty. This second writer singles out three of the Maccabean priest kings for attack, the first of whom he charges with every abomination; the people itself, he declares, is apostate, and chastisement will follow speedily-the temple will be laid waste, the nation carried afresh into captivity, whence, on their repentance, God will restore them again to their own land, where they shall enjoy the blessedness of God's presence and be ruled by a Messiah sprung from Judah. When we contrast the expectations of the original writer and the actual events that followed, it would seem that the chief value of his work would consist in the light that it throws on this obscure and temporary revolution in the Messianic expectations of Judaism towards the close of the second century. But this is not so. The main, the over-whelming value of the book lies not in this province, but in its ethical teaching, which has achieved a real immortality by influencing the thought and diction of the writers of the New Testament, and even those of our Lord. This ethical teaching, which is indefinitely higher and purer than that of the Old Testament, is yet its true spiritual child, and helps to bridge the chasm that divides the ethics of the Old and New Testaments. After the first century of our era the fortunes of the Testaments speedily declined in Christendom.

The Testaments of the Twelve Patriarchs (Classic Reprint) Robert Henry Charles, 2017-09-16 Excerpt from The Testaments of the Twelve Patriarchs The object of this series of translations is primarily to furnish students with short, cheap, and handy text-books, which, it is hoped, will facilitate the study of the particular texts in class under competent teachers. But it is also hoped that the volumes will be acceptable to the general reader who may be interested in the subjects with which they deal. It has been thought advisable, as a general rule, to restrict the notes and comments to a small compass; more especially as, in most cases, excellent works of a more elaborate character are available. Indeed, it is much to be desired that these translations may have the effect of inducing readers to study the larger works. Our principal aim, in a word, is to make some difficult texts, important for the study of Christian origins, more generally accessible in faithful and scholarly translations. In most cases these texts are not available in a cheap and handy form. In one or two cases texts have been included of books which are available in the official Apocrypha; but in every such case reasons exist for putting forth these texts in a new translation, with an Introduction, in this Series. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

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The Testaments of the Twelve Patriarchs. [Translated] by R. H. Charles Robert Henry CHARLES, the Twelve PATRIARCHS (Sons of Jacob), 1917

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The Testaments of the Twelve Patriarchs, Sons of Jacob. Translated into English from the Latin version of R. Grosseteste, Bishop of Lincoln, by Anthony Gilby. With woodcuts. B.L. ,1575

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Testamentum duodecim patriarcharum engl ,1871

The Testaments of the Twelve Patriarchs Insights S N Strutt, 2022-10-03 The verses with extensive commentaries, references, and ideas for follow-up. This book is Based on the Apocryphal Book of the Testaments of the Twelve Patriarchs,

which were originally written around the 16-17 Century BC or around 3700 years ago, by the 12 sons of Jacob, who himself was also known as 'Israel'. 'Israel' is the Hebrew name Yisrael, meaning 'God contends', or 'one who struggles with God'. Testaments of the Twelve Patriarchs covers the whole panorama of the nation of Israel from Abraham to the Messiah and on to Eternity. It is one of the most important ancient manuscripts, apparently re-written between 107 and 137 B.C. from much older manuscripts. Until 1885 many of the apocryphal books used to be in the KJV of the Bible. Many of the apocryphal books can still be found in the Catholic and Orthodox Bibles to this day.

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